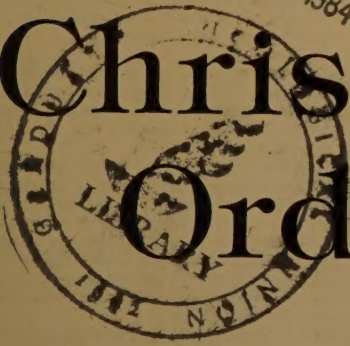


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# Christian Order

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by Fr. Vincent Miceli

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"They say that 73% of Catholics are practising artificial birth-control, so the Pope should take back *Humanae Vitae* and write another encyclical granting permission to practise it. The Church should change the law on abortion and divorce because so many are doing it. The Church should give Communion and Sacraments to those who do it. They want the Church to conform to the hedonistic, post-Christian, pagan world, rather than to defend the law of God"

"How does Satan manage to bring society to such a low point of apostasy? See what the great Cardinal Newman said, one hundred years ago, 'I am happy that I am living in this age when the enemy of the Catholic Church is outside the Church. I can see where he is, and if he attacks me, I know where the attack is coming from'. 'But the time will come when the religion of reason will make an invasion of the Catholic Church, and the enemy will be outside and inside, and the poor Catholics who want to be faithful in that day and age will be caught in the crossfire'"

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# Christian Order

EDITED BY

Paul Crane SJ

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## Please No More Stones

THE EDITOR

I WONDER if the despair that is gripping an increasing number of Catholics in this country is realised in high quarters within the Church today. It would seem not, if only for the fact that, to the outward eye at least, it would appear that so little is being done to alleviate that despair; a pastoral task, if ever there was one. On the contrary, measures are taken that serve only to increase it. The latest is what seems to many as the exaggerated effort to rehabilitate Martin Luther regardless, as it appears, of the effect produced on many already drawn close to the edge of their endurance by the cumulative confusion of the past fifteen years. For some, I think, it will certainly prove the last straw. They can stand no more. With tears in their eyes, abandoned, they will withdraw into themselves as others have done, away from the Church they once loved as a Mother, weeping as they go to tell their beads in a quiet corner, leaf through the tattered pages of an old missal of yesteryear, praying for their children who have been deprived of their Faith through wrong-headed teaching at school asking God to forgive them in their total desolation.

Meanwhile, as it seems to them, those who should shepherd their souls go on their progressive way untroubled, their public and supposedly pastoral talk full of the Third World, unemployment, the danger of nuclear war, the

liberation of the poor; anything but the immortal souls of those placed in their care. Abandoned, as they see it, by their Mother these have nowhere else to go. They are left in their despair.

This is the picture. It is neither fanciful nor exaggerated. It is reflected again and again in the many letters that come my way; reflected, too, in the insensitivity of those, so anxious to build a brave new Church that they forget the sorrows of those others who love the old and which so many of today's Progressives seem so eager to cast aside. And this, despite the fearful losses with which the progressive way is so abundantly strewn. Deaf to complaints; where despairing Catholics are concerned, in refusal of that dialogue of which they make so much, Progressives appear as eager for discussion with Protestants, Muslims, Buddhist and Jews — anyone except those of their own Faith, in despair now of the Church they once loved. It could well be that progressive clergy, high and low, are incapable now of listening or discussing, if only for the fact that they no longer speak the same language as their flock of yesterday.

It has come to this. It is not merely that the hungry sheep of yesterday look up and are not fed. Many of them no longer want to be, for they know full well that all they will get is a stone. That is all they have received in the recent progressive past. They have no wish for it again. That is why they have gone.

In this sad Holy Year, devoted to reconciliation, will those whose task it is to reconcile not do something to put things right? May I add with the greatest respect that they will never succeed in doing so unless they first make a beginning with themselves. My prayer and that of many others is that God will give them the Grace to do just that before it is too late.

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### BEST WISHES

to all readers of *Christian Order* and their families  
for God's blessing during  
this New Year and always.

—The Editor.

The growing popularity and promotion of the "Little Green Men from Outer Space" is a feature of public and popular life in the Soviet Union. Czeslaw Jesman shows why in this fascinating article.

# The Soviet Union's Little Green Men

CZESLAW JESMAN

## *Little Green Men*

ALREADY, for some years now, the "Little Green Men from Outer Space" have been taken under the wing of the Soviet Union's ideological warfare High Command. The Press of that country regularly reports strange occurrences as happenings all over the world; Little Green Men landing on earth from the cosmos, interstellar cosmonauts arriving, generally somewhere in the Andes or in Tibet. Big play is made with regard to the "discovery" of traces of their arrival and departure; of space rockets supposed to have come to earth dozens of thousands of years ago, invariably in remote parts of the world; as well as bas-reliefs of some sort of beings dressed in some sort of "interstellar protective clothing" and which are claimed also to be incorporated in pre-columbian Maya manuscripts. Ancient Peruvian civilizations have not yet been tapped for evidence of extraterrestrial visitations, but their day doubtless will come.

The existence of "The Little Green Men from Outer Space" received authoritative endorsement in 1965 in *Sputnik*, a popular science - cum - propaganda periodical produced in the Soviet Union and distributed throughout the world in half a dozen languages. According to this periodical, already as long ago as 1938, "a group of Chinese scientists" discovered in caves of the Bayan Kara-Ula complex on the Tibetan-Chinese border, which remains almost unexplored by outsiders, bas-reliefs of some sort of hominoids clad in protective clothing and helmets of the type



used today by deep-sea divers. Professor Chi-Pu-Tei is reported to have discovered in the same area the skeletons of their wearers, closely resembling men, though much smaller than human beings and with enormous heads. Caches of discs incised with unknown hieroglyphics were also found nearby. They were reportedly of a substance unknown on earth and containing an enormous quantity of cobalt. Professor Chum-O-Nui of the Peking Academy of Prehistory is said to have managed to decipher the discs. They told the story of the voyage to earth of "cosmic astronauts". So sensational was this story, it is said, that the Chinese forbade any mention at home or abroad of the events surrounding it. However, a Soviet Professor Zaitsev is said to have succeeded in obtaining some information concerning the message of the "cobalt discs"; this told of the ancient space navigators arriving on earth through "three pyramidical zones". The arrival reportedly took place about twelve thousand years ago.

Western scientists were not allowed to check any of this information. Reportedly, Soviet scientists found it convincing. It has received the approval of the Politbureau.

### *"Panspermia"*

In 1971, a Conference on the origins of life on earth was held in Biurakan in Soviet Armenia. The leading paper presented to the Conference dealt with "Panspermia", as developed originally by Professor Svante August Arrhenius, an eminent scientist who, in 1887, formulated a theory of electrolytic dissociation. He was one of the pioneers in the field of measurement of the temperatures of planets and stars and of the solar crown. He was amongst the outstanding astrobiologists and astrophysicists of his day. In 1903, he was awarded the Nobel Prize for Natural Sciences. Arrhenius' favourite subject, however, was "Panspermia", a somewhat arcane assumption that life on earth was brought from outer space. At the close of the nineteenth century, a number of eminent scientists were enthusiastic supporters of somewhat nebulous disciplines, such as those connected with the Lost Tribes of Israel and Spiritualism in its various forms. "Panspermia" belonged to this category at the time. As such it did nothing to enhance the solid and well-deserved reputation of Arrhenius. It was

quickly discarded and, as quickly, forgotten. But "Panspermia" has survived in the Soviet Union in rather the same way that—in the wake of the charlatan Lysenko—odd theoretical variants of genetics, biology and surgery thrived under Stalin in the Soviet Union in the teeth of empirical evidence and, indeed, common sense, for the simple reason that they accorded with the Party Line.

The report of the Biurakan Conference was eventually published in *Icarus*, a Soviet publication in the English language, under the title of "Directed Panspermia". In 1973, it was published in book form as *The Origins of Life*. Two years later, its thesis received support from Professor George Marx, head of the Department of Nuclear Physics at the University of Budapest. The "panspermian" theory was very much in evidence at the Congress of Astronautics held in Lisbon in 1973 and at the Third Congress of International Astronautics in Antiquity held during the same decade.

### *Propaganda and Popular Literature*

These events have passed largely unnoticed in the West. The same applies to the popular literature dealing with the affairs of the Little Green Men, produced in the Soviet Union and proliferating throughout some of the Satellite States of Eastern Europe. In the Polish People's Republic, Walter Lysiak's *Asphalt Saloon* records his wanderings throughout the United States. An entire chapter of this book is devoted to the "Interstellar Question" in which he praises Erich von Daniken—a Swiss amateur, to put it charitably, concerned with astrophysics and visitations from outer space; concerned also with the "transplantation of life", Von Daniken vanished some years ago from the international ballyhoo scene.

Other aspects of pseudo-science in its tracing of interstellar origins have attracted the attention of Public Authority in the Soviet Union and its Satellites. Doctor Wacław Korabiewicz, a wanderer throughout East Africa and, in the course of his wanderings advised to leave certain countries that he visited, published in Polish a study *On Traces of Amulet*. It purports to "explain" the symbolism of the Cross. According to Korabiewicz, the Christian



Cross is derived from "*ankh*", the ancient Egyptian symbol of life. Another Pole, Professor Wladyslaw Gajewski has published a different study of this subject. He claims the symbolism of the Cross is simply a side-view of the genetic code of ribonucleic acid (*Problemy*, No. 7, 1975).

### *Darwin, Marx and the Little Green Men*

The interstellar aspect of Communist propaganda has been approved by the Politbureau in Moscow, which is, in fact, the brain of world subversion. Why the approval? In the first place, it can be seen as a move to plaster over the irremedial major crack in evolutionary theory which is attested to by some of the best — and not necessarily Christian — scientific brains of today. To the point where it is no longer tenable to draw a straight line of descent from the pterodactyl to, say, a CND supporter in AD 1983. Marx, Engels, Lenin and the coven of their latterday successors and interpreters considered Charles Darwin, not only as a kindred spirit but as a co-prophet of the Brave New World. In fact, he was a fraud. Few have suited facts to unproven a-priori theories as readily and, very often, as unscrupulously as Charles Darwin and many of his followers. Darwinism is an unproven hypothesis and nothing more. To regard it as resting on objective, proven fact is anything but scientific. Yet this, precisely, is what has been done by so many. And why? In the case of Marx, Engels and their hard-bitten successors, because the denial of God was and is essential to their ideology, which sought and still seeks to build a New Man, independent of any "mythical God", capable of moulding his own future, untrammelled by the restraints which the Christian Doctrine of God, Original Sin and Redemption would place on his self-fulfilment. The theory of evolution, with its doctrine of limitless human progress in independence of God, served in admirable support of this bogus Marxist ideal. Its contemporary debunking strikes a telling blow at the Marxist ideological dream. Hence, the present endeavour in Soviet circles to find in the Little Green Men from Outer Space a substitute for the God, Whom they thought destroyed by "science", but Who is regarded nowadays — if I may put it that way — as "more alive" than ever before.

**This article is taken with acknowledgements, from the Italian periodical, "Notizie" of Turin, for November, 1981. Written by a distinguished Dominican, it states the traditionalist case with a fine blend of scholarship and courtesy.**

## **Crisis in the Church**

(Translation of an article in an Italian periodical *Notizie* of Turin. Nov. 1981).

(THE TRADITIONALIST CASE)

REV. PROFESSOR HYACINTH HERING, O.P.

**F**OR about fifteen years the Church has been faced with a very grave crisis, such perhaps as she has never known during the whole of her history — especially in France, Germany, Belgium, Holland, Switzerland, the United States and Canada. Between fifty and sixty thousand priests have been unfaithful to their priestly obligations and married. More than a hundred thousand religious have thrown off their habit and returned to the world. Vocations are very rare. Seminaries and religious houses are almost empty. As regards the laity, an alarming falling away from the faith and religious practice, such as attendance at Mass, confession, baptism of children, the sacrament of matrimony, etc. The chief cause of the crisis seems to be concerned with the liturgical reform that has been introduced during recent years and imposed in the name of the Second Vatican Council. In addition, this reform has been responsible for a deep, sad and persistent division among the faithful. On the one side there are those, known as Progressives, who are adherents of the new liturgy; on the other, the Traditionalists demanding the restoration of the ancient Mass.

### *Is it Lawful to Oppose the New Liturgy?*

The question is asked, whether it is lawful for members of the Church to remain adherents of the ancient liturgy

and opponents of the new one. It might seem that the answer was in the negative, and on the following proposed grounds.

The Church is infallible in her teaching concerning the things that are necessary for salvation: matters of faith and morals, and therefore she cannot err when she imposes things that concern divine worship. Consequently, it is held that the faithful owe her obedience and are obliged to accept the reform, even at the cost of sacrifice.

It is further maintained that the reform was willed by the Vatican Council and approved by Pope Paul VI. If the Church speaks in God's name in the words of Christ ("He that heareth you heareth me"), it seems to follow that we must obey simply and loyally.

They add that, if it was left to each one of us to decide about the need of an ecclesiastical law, we should fall into the Protestant trap of "private judgement", which is forbidden to us in things concerning faith and morals.

Again, we are told, the Traditionalists are attached to the ancient liturgy and are opposed to the new one for various reasons which are sometimes contrary. The Church, they say, is truly infallible when she *teaches*, not when she *governs*, her history is evidence of that. She cannot err when she teaches things of faith and morals; but she can and has erred in making laws which have to do with discipline and ecclesiastical law. Some of her decisions have been imprudent, inopportune, dangerous and harmful. (Consider the case of Galileo which is now being put right.) It is granted that such cases have been rare. But the liturgical reform is clearly a matter of discipline and her infallibility is not involved, just as the opponents of *Humanae Vita* hold that her infallibility is not involved.

### *Reasons for not Accepting the New Liturgy*

Consequently multitudes of the faithful do not accept the reform for various reasons:

- 1) The new liturgy is a complete rupture with the past and with Tradition, a thing that is full of imprudence and danger.
- 2) The reform is manifestly contrary to the provisions laid down by the Second Vatican Council, where it was demanded that both Latin and the ancient chant should



be preserved. Both of these have been as good as abolished by the reformers in flat disobedience to the Council.

- 3) The reformers have robbed the faithful of a spiritual inheritance that has come down to them through many centuries, an inheritance rich with inestimable treasures. To rob them of such an inheritance has been a grave injustice.
- 4) The reformed liturgy is responsible for the crisis now facing the Church and for the disastrous consequences from which she now suffers.
- 5) Since the reform Catholicism has slipped into Protestantism, which is the worst effect of all because it puts our faith in danger. The changes introduced into the liturgy have been made to please the Protestants and to make us like them. Hence the cry of alarm raised by so many of the faithful : We are all becoming Protestant.

### *Principles Involved in Passing Judgment*

For all these reasons it is quite right for us, say the Traditionalists, to stick to the old liturgy in order to defend our faith. Let us briefly examine these reasons given above; but first of all it is necessary to be clear about certain principles which will enable us to pass judgment on them.

- (1) The Church has a threefold mission :
  - a) to teach us the truths necessary for salvation, the truths concerning faith and morals. That is the work of the *Magisterium*.
  - b) to sanctify the faithful by the administration of the Sacraments and to perform divine worship. This is her *Power of Orders*.
  - c) to govern the faithful by her laws. This is her power of *Jurisdiction*.
- (2) The Church is infallible in teaching, not in governing. She will not err in teaching things concerning faith and morals, but she is liable to err in her mode of governing, that is in things concerning discipline. For example she may be lacking in prudence or in firmness.
- (3) So when we speak of her liability to error, we must distinguish between doctrinal errors and errors of discipline, such as in practical matters and ecclesiastical legislation. Her practical decisions can be imprudent,

inopportune, perilous or even harmful in some cases. History provides examples of such cases : the condemnation of Savonarola, the problem of the Chinese religious rites, the suppression of the Jesuits, the expulsion of St. Alphonsus from his congregation by the Pope, etc. The Church may also err (and in a dangerous manner) by the arrangement of divine worship and in the manner of her teaching; for example by imprudent changes, by keeping silent about the truth when she ought to speak out, by using ambiguous and equivocal language in her teaching, by teaching in a manner that is novel and contrary to the traditional manner. We must distinguish then between teaching that is true and teaching that is false or dangerous. Equally we have to distinguish between practical decisions that are good and those that are good or bad or dangerous.

(4) A law, such, for instance, as the reform of the liturgy, is intended to be for the good of the Church. But, as St. Thomas says, a law tends to the good of the community *ut in pluribus*, that is, in a general way, for no human law can deal with all the circumstances that may arise in individual cases. The same law can produce diverse and even opposite effects depending on time, place and person and other circumstances. Thus the liturgical law might produce good effects in Poland, dangerous results in Germany and disastrous ones in France. (Thus it is asserted that Mass attendance has declined by half in France.)

(5) Whose business is it to pass judgment with regard to doctrinal or disciplinary error ? When it is a question of the revealed teaching of the faith, the only authorised judge is the teaching authority in the Church, the Pope and the bishops when acting in conjunction with him. Individual bishops are not endowed with the gift of infallibility.

On the other hand, if it is a question of disciplinary law, such as the liturgical reform, the ordinary faithful have the right to judge with regard to their own experience. Evidently they cannot speak of what is outside their own experience.

(6) We come now to the reasons brought forward by the Traditionalists against the reformed liturgy. With regard

to Tradition, disobedience to the commands of the Council, injustice to the ordinary faithful, and the process of self-destruction by the Church (in the words of the late Pope Paul), it must be said that these criticisms are based on external facts that can be seen by all. But the final reason, namely that the liturgical reform is a danger to the faith and a sliding into Protestantism, is much more subtle and not so easily seen, since it deals indirectly with a question of doctrine. It supposes that the critics are aware of what Protestantism is and teaches, and who knows that? But the criticism has great weight when it comes from those who themselves are converts from Protestantism. They know what they are talking about.

### *Criticisms in Order: the First Criticism*

But let us take the criticisms in order. First of all it is objected that the new liturgy is a complete break with Tradition, and therefore is gravely imprudent and even dangerous. It is quite evident that the new liturgy is a radical change and meant to be so. Everything has been changed. The Holy Eucharist is presented as a "meal" for the faithful rather than as a *sacrifice to God*. (That, at least, is Protestantism revealed.)

Latin and Gregorian chant are as good as abolished. The old rites and ceremonies are either changed or suppressed. The priesthood of the layfolk is much insisted on to the detriment of the priesthood of the ministry (another Protestant doctrine).

Certainly we must admit that the Church has the power to change her laws, but only when there are true and evident reasons for so doing, reasons of necessity and utility. In the *Summa* (I-II, 97, 2) St. Thomas asks whether it is always right to change a law when something thought better presents itself, and he answers No. Because tradition and immemorial custom have very great weight among a people, and these cannot be abolished without doing harm and leading to grave consequences. (It has long been the law of the Church that immemorial custom has the force of law as anyone knows who has studied Canon Law, which the liturgical reformers do not appear to have done). It is a great pity that they likewise seem to be ignorant of the



teaching of St. Thomas on the point. (In fact, and more's the pity, it seems clear that there were very few members of the Council who had any familiarity with the teachings of St. Thomas).

Consequently we can affirm that the radical changes introduced into the liturgy were a grave and dangerous act of imprudence, in so far as they constituted a complete break with the past and with the liturgical life of the faithful who had not asked for the change. Nor did they desire it, if we are to judge by the violent and persistent reaction on the part of so many who retain their attachment to the ancient rite.

It is to be remembered that the virtue of prudence, once of the cardinal virtues, demands that we take into consideration the circumstances of time, past, present and future, as well as those of place, persons and the rest. And, in addition, to remember the principle of moral theology, namely: in order that a human act (such as a liturgical law) may be *good* it has to be good in three ways: in its object, in its circumstances and in its end or intention. There is also that other important principle: *Bonum ex integra causa, malum ex quocumque defectu*. (On these principles the liturgical law of reform fails badly.) But, sad to say, the modern liturgists are by no means theologians; and, what is a far worse calamity for the Church, many who are called theologians know nothing of the teaching of St. Thomas.

### *Criticisms in Order: the Second Criticism*

The second criticism of the new liturgy was that it finds no authority in the decisions of the Vatican Council, and that its authors disobeyed the prescriptions of the Council. Here we must distinguish between the Council itself and the post-conciliar period when the decrees of the Council were to be executed and applied. The Council quite clearly demanded that Latin and Georgian chant should be preserved and that the rites should not be changed without urgent and evident necessity; and that even then, they were to be changed in a way that was in conformity with Tradition. None can say that these conditions were fulfilled in the post-conciliar new liturgy. In that respect there was certainly a want of obedience to the demands of the Council. Hence it can be truly claimed that the Traditionalists

maintain their attachment to the ancient liturgy out of obedience to *Vatican II*. They are not the ones who are disobedient.

### *Criticisms in Order: the Third Criticism*

The third complaint of the Traditionalists is that they have been robbed of a most valued inheritance and have suffered a grave injustice by the suppression of the ancient rite. None can deny that the old and immemorial liturgy was a real spiritual patrimony, rich and beyond price, a true source of spiritual life, of joy and consolation and of holiness. It was moreover a sign and instrument of the unity of the faithful throughout the whole world. It was like a shining and charming light which gave rise to many wonderful conversions to the faith. (Even non-Catholics spoke with admiration of its nobility and charm). With the imposition of the new liturgy this spiritual inheritance is scattered to the winds despite the protests of the faithful. The new rite was forcibly imposed, the old rite prohibited. No wonder the faithful complain of the injustice of being robbed of a treasure that had been theirs for centuries !

### *Criticisms in Order: the Fourth Criticism*

Traditionalists complain, fourthly, that the new liturgy is the main cause of the present crisis of the Church and of the disastrous results which have followed its imposition. In this they are doing no more than applying the Gospel principle : By their fruits you shall know them. Instead of the new Pentecost and the spiritual revival that was promised and looked for after the terrible storm which has turned the Church upside down; such a tempest as has never been seen in the twenty centuries of her history. Within fifteen years thousands and thousands of ruined vocations of priests and religious, men and women; among the layfolk a frightening abandonment of religious practice, a spreading of doubt and uncertainty about the faith, neglect of catechetical teaching of the faith, and a consequent drying up of vocations to the priesthood and religious life. Among those who remain faithful there is this fatal division between the Progressives and the Traditionalists, found in parishes and in dioceses, in religious congregations and in seminaries, and even in families. It is particularly widespread in France. Confidence in the Church is dying.

In many cases the bishops are too easy-going and seem powerless to find a remedy for such a sheaf of evils. Many of them are not willing to admit that the evils exist or refuse to recognize what is their cause. Sometimes they have not the courage to insist on and defend the dogmatic and moral teaching of the faith, or to deal properly with priests and layfolk who refuse to submit to the Magisterium of the Church or even to render obedience to the supreme authority of the Holy See.

### *Criticisms in Order: the Fifth Criticism*

We return to the criticism that the new liturgy is a clear and gradual slide towards Protestantism, which will end in danger to the basic truths of the Catholic faith. The manifest intention of the reformers is to help along the ecumenical movement. The question is whether there is foundation for the contention that the new rite of the Holy Eucharist is specially designed to make it acceptable to Protestants and to Catholics. For the former it is merely a supper or a meal; for Catholics it is a sacrifice. It must be said that often the Real Presence seems merely symbolic. The celebrating priest becomes "the president of the assembly". There often take place what is known to the Church's law as *communio in sacris* and forbidden; that is, when communion is given to known non-Catholics, or when a priest "concelebrates" Mass with a Protestant clergyman. This generates scandal among the faithful. Rites and ceremonies and other things have been changed which were symbolical of Catholic doctrine. Truths not accepted by Protestants have been passed over in silence or expressed in ambiguous terms and equivocal words, or in a manner that is not altogether in conformity with Catholic teaching.

This tendency of the Church towards Protestantism is the consequence of a false ecumenism which flows from the Modernism and Liberalism that have been condemned by the Church. There is no doubt at all that this Protestantising of the Church very often has remained unperceived by many of the bishops, as well as of the priests and layfolk, who know little of the teaching of Lutheranism. But the Protestants themselves and the converts from Protestantism can see it clearly enough. Converts complain: "Have we become Catholic in order to go back to Protestantism"?



While Protestants boast : "Luther was right, after all; even the Catholics now admit it".

It is not surprising, then, that millions of the faithful remain attached to their old religion and are opposed to the reform, whether it be for the sake of preserving their old spiritual inheritance or merely in order to stand up for the ancient faith.

### *In Answer to Objections*

Having thus far followed the method of St. Thomas in his teaching, first stating the objections to our thesis, next expounding the truth of our thesis, we will now follow him in giving an answer to the objections of our opponents.

- 1) *We must obey the command to follow the reformed liturgy because the Church is infallible.* I draw a distinction. The Church is certainly infallible in her teaching regarding faith and morals necessary for salvation; but not infallible in her government, that is to say in matters concerning discipline, or, in her laws and decisions for the government of the faithful. Certainly she habitually acts with great wisdom, but it may happen, even if rarely, that certain decisions have been lacking in prudence, or opportuneness, or have been unjust, dangerous and harmful.
- 2) *We are bound to show obedience.* Again I distinguish. Certainly we must show obedience but not like blind people. If the laws or decisions are evidently dangerous or unjust, and likely to be opposed to the spiritual good of the Church, then certainly it is not only lawful but it is our bounden duty *in charity* to denounce the evils and dangers (to faith or morals), which flow from the imposition of such laws and decisions. The Council itself declared that the ordinary faithful have the right to pass judgement on Church affairs when they have sufficient evidence. There is no lack of evidence in the present case.
- 3) *The danger of encouraging the spread of the principle of private judgment,* I distinguish again. In matters of faith and morals necessary for salvation the Supreme Pontiff and the bishops assembled in a general council

are the appointed lawful judges; and the faithful have an obligation to accept their decision. But in the matter of ecclesiastical discipline, the ordinary faithful have the right to complain to authority of such defects and dangers wherever these are evident. Did not St. Catherine of Sienna and many other saints act in this way?

### *Conclusions: What is to be Done?*

- 1) Not to fall into the error of thinking that the hierarchy of the Church is endowed with infallibility in everything that it does or says.
- 2) When the facts are clear and evident, let us frankly admit that a mistake has been made; but be on our guard against too hasty and not sufficiently proved judgments. *Humanum est errare.*
- 3) The mistakes and errors should be corrected at the earliest possible moment since it is the salvation of souls that is at stake. In this case allow the ancient and immemorial Mass to those who want it; and above all set on foot a serious and total revision of the rite of the reformed liturgy.
- 4) Let us have a clear and total declaration of true Catholic teaching. Condemn the errors that are current and come down heavily upon those who have shown themselves disobedient to the Church's authority.
- 5) Most of all, let us return to the former law of the Church laid down in her Canon Law that future priests should receive a careful philosophical and theological formation according to the principles, the teaching and the method of the Church's great theologians, St. Thomas Aquinas (Canon 1366). At the Council of Trent, the Summa Theologica of St. Thomas was solemnly laid upon the altar. Last of all, but first of all, all the members of the Holy Catholic and Apostolic Church should be most earnestly exhorted to show complete docility to the Magisterium of the Church, and perfect obedience to the Vicar of Christ.

**The Author of this article points to the disasters brought by the rupture of traditional practice within the Church and points a way to its restoration.**

# The Rupture of Tradition

A LAYMAN'S VIEW

W. H. QUIRK

THE Archbishop of Canterbury was reported recently as telling the Synad meeting in York, that in ecumenical discussions the Church of England would not abandon its Protestant tradition. Given the much-prized comprehensiveness of that Church, it would no doubt be difficult to establish agreement on just what might be covered by the phrase. In the context, however, it seems reasonable to conclude that his hearers were to understand that they were not to be asked to give their assent to the Catholic doctrines which Protestantism has rejected for the past four centuries. Welcome reassurance doubtless for most Anglicans, but — tradition?

The view has been expressed that the Church of England retained but one tradition, the impressive and revered tradition of worship according to the Prayer Book. A tradition, however, which seems on the way to being jettonised completely. One commentator has seen this as an indication that the Church of England is dead.

## *Tradition in Disfavour*

The particular reference is of interest here only to suggest the question: can the lapse of a tradition really have such dire effect? Even to pose such a question will appear bizarre to some. Tradition has not been society's most favoured cause in the past forty years or so. Various described as reactionary, hidebound, nostalgic and illiberal, the traditionally-minded are liable to be accused of attempting to



oppose the tide of history. Even from those who are not actively against them, they are more likely to find incomprehension than support. If insufficiently tough-minded, they will find it hard going to maintain their convictions, though some comfort is now indeed to be had from perception of incipient change in the climate of opinion. It is no longer the case of a glad confident morning for anyone, however liberal, who is prepared to appraise the world about him with a measure of objectivity. Some of the most cherished fancies of the recent past are now seen to have powerfully contributed to the problems we face today by weakening the values and customs inherited from our forbears. Objectivity, of course, is inhibited by the fashion for labels. In the Church, as in political life, people find themselves classified (or mentally classify themselves) as left-wing or right-wing, progressive or traditional. I have come to value the newly popular description 'wet' as a very apt one for those theologians and their followers who no longer have the heart in public to profess Catholic truth in all its fulness.

### *The Meaning of Tradition*

But to return to our question; the first consideration is to be clear about the meaning of tradition. It is superficial to regard tradition simply as doing something repeatedly over a long period or always doing it in the same way. More truly, it is the transmission of the experience of our predecessors in the same community, and the customs and practices we rightly value and revere are the links which assure us we are one with them and that we are applying to our problems the solutions that have worked in the past. Looked at in this way, it is clear that tradition plays a vital part in all our lives, whether we fully realize it or not. No man is an island, we are reminded so often. We are born into a family, we join a school or university, a regiment or club, we are citizens of a nation, members of a church. Willingly or not, we have become part of a body possessing a life of its own which has been going on before our arrival on the scene, perhaps for centuries, and inevitably we come under the influence of its past, which is to say, the accumulated experience that has enabled it to survive with greater or less success, to our own time. The experience of contin-

uity is passed on so long as sufficient members of an institution value it, even if only instinctively. In the course of time an institution will have faced many problems to which it has developed solutions. Some courses of action will have been tried and discarded; others, tried and tested, are preserved, to be followed in a different age where only the circumstances have changed. Human nature, the source of so many problems, does not change at its deepest level and an enduring institution will constantly refresh itself by drawing on the wisdom of the past.

In this country, the most obvious example of tradition in action is the existence of the monarchy which links us with a thousand years of our national history, binding us in spirit to our forebears as well as to future generations. The monarchy, much modified during that period in power and style, varying enormously in popularity from age to age, still personifies our sense of identity as well as sustaining out instinct to retain the constitutional forms which have kept us in relative stability. The many customs associated with the Crown are seen in all spheres of national life and are well known. They constitute the outward sign of the tradition, the experience which has made us the people we are.

We may as individuals come to resent bitterly any tradition that influences those around us. In so far as we do, we distance ourselves from the ethos of the community concerned. If sufficient members of a community are brought to abandon their traditions, then the community is pulling up its roots and moving into uncharted terrain.

### *Tradition Within the Church*

When we consider the place of tradition within the Church, we know that we are not thinking in terms solely of transmitting human experience, though that is certainly not absent. Founded by Christ, the Church continues to profess the truth He revealed to His apostles, it is nourished by the daily sacrifice and the sacraments which He instituted and makes continually available to His followers through the ministry of the priesthood He founded. Our perception today of these pillars of our faith assures us that we are one body with those who first accepted Baptism from the Apostles as with all those of later ages who did not

revoke their allegiance. It is through the experience of those who have gone before us and our recognition of the continuity guaranteed by tradition that we understand the Church today. By the same token, whatever is presented to us that does not accord with that same tradition we can dismiss as bogus.

### *Safeguarded by Customs and Practices*

It is little wonder then that our tradition is so precious that it has been safeguarded by customs and practices which, though of purely human origin, have endured through many ages and acquired through association respect akin to that we accord to the tradition itself. Not that the Church depends for its existence on our traditional practices. What does rest on them is the continuing perception by the faithful at large of the fullness of their inheritance. These sentences could have been written a quarter of a century ago with more confidence than they are today for the unhappy fact is that so many such practices have been abruptly abandoned that the handing on of the inheritance has been severely limited. In the mysterious dispensations of God, our wilful abandonment of the experience and wisdom of the past has been allowed to thwart the growth of the Kingdom.

### *Cardinal Ratzinger Said What Parents Know*

Only the other month, we have had Cardinal Ratzinger point out to us the importance in catechesis of the use of the catechism, which goes back over 400 years and was itself a formalisation of methods used for centuries earlier. In this, of course, the Cardinal has been preceded by a veritable army of Catholic parents who for many years have been making the same point without the advantage of the authority with which he speaks, without the specialised scholarship which carries weight. How many will not recall those difficult discussions with Father X and Sister Y over the lack of content in their religious syllabuses? "Oh, but the bishops have approved it" was their ready response. QED, Mr. and Mrs. Z; now, just just leave us to get on with what we have been trained for".

It would be only human to feel a touch of satisfaction at their discomfiture now, if one really felt that anything

could pierce their armour-plated sense of superiority. We must, however, now presume that catechetical commissions everywhere, faithful to the guidance of authority, have been hard at work on the revision of their schemes of instruction. The point to be made here is that, while tradition itself has not ceased, in the sense that the Church proposes the same truths as always for our acceptance, the traditional methods used to bring them to the understanding of the faithful have been very widely abandoned with results of tragic proportions. Few teachers in Catholic secondary schools now have the knowledge or interest (or even conviction?) to give effective religious instruction. Great numbers of young people now leaving school lack the ability to tell themselves why they profess the Catholic faith (which Cardinal Heenan once described as the essential minimum.) If they do continue to practise, they will often enough hear little at Sunday Mass that they could not hear at the church of any other denomination.

### *A Church Without a Common Faith*

Last year, a priest writing in the *American Homiletic & Pastoral Review*, discussed the question: Do Catholics still believe in the Real Presence? After detailed examination of all the indications, he recorded the melancholy conclusion that we appear to be a Church without a common faith. Attitudes to this doctrine ranged from complete agnosticism to total assent. The reasons he adduced will not surprise us. They included: the "reordering" of sanctuaries, so that the tabernacle ceases to be the focal point of the church or chapel and is relegated to an obscure position, perhaps in a separate room; the scrapping of altar-rails; Communion in the hand; discontinuance of Eucharistic devotions; omission of the traditional signs of reverence; faulty instruction.

Outward reverence towards the Blessed Sacrament was not long ago almost universal. It was one of the first things instilled into young children so that it became second nature to them. Now there appear wide variations from place to place. Few Catholics, given the choice twenty years ago, would have opted for these developments. I recently asked an Indonesian how it was that of all the hundreds I saw receiving Communion in that country, not one received on



the tongue. Her reply was: "Our priests told us that was how it should be". The impetus for change seems to have come almost entirely from clergy and religious. I wonder if there is any bishop or priest, anywhere, who said to his people: "You have the choice of Communion in the hand, but first listen to what Paul VI wrote in *Memoriale Domini*, strongly urging us all to observe the traditional law, and then think of the present Holy Father who preaches the same by example".

### *Abandonment of Traditional Means in Support of Transcendent Reality*

In this, as in all else, the Church has not ceased to proclaim the truth, but in large part we have simply abandoned the traditional means by which we contrived to keep the transcendent reality of the Blessed Sacrament present to our minds. The sad progression continues: weakening appreciation of truth; lessening of love; declining reverence; loss of faith. From their own observation, few readers will doubt that the verdict of the article is applicable here as in America. It is not difficult to call to mind many other traditional customs, modes of speech, habits of thought, which we have allowed to atrophy to the detriment of our spiritual lives but which cannot all be examined here. What, however, can we say about the Mass where the break with traditional forms was so startling and, in this one instance, initiated by the Holy See? This is not the place to enter into any of the controversies which surround the new rite and I will do no more than mention a few very obvious considerations.

### *The Example of the Mass*

First of all, if belief in the Real Presence is as uncertain as suggested above, then the same must apply to the Mass. It could not be otherwise. The two doctrines are so closely inter-connected. It would no doubt be impracticable to launch an objective enquiry on the subject: Do Catholics still believe in the Holy Sacrifice of the Mass? I do not see, though, how those who do not wholeheartedly subscribe to the authentic doctrine of the Real Presence could possibly profess belief in Catholic teaching on the Mass. At best, they would regard it as simply a symbolic memorial of the Last Supper.

Secondly, this rupture with tradition brought in its train a great decline in the awe and reverence formerly associated with the Mass. I do not say this was inevitable; I do not say it happened always and everywhere. This country has perhaps been more fortunate than many, though it has by no means escaped completely. This decline in the awe and reverence which provided the appropriate setting for the great action which was taking place inevitably affected the hold which the Mass had on our minds and hearts. Many, particularly the young, were left with nothing to hold them but what there might be of entertainment value. In attempting to provide that, many churches have strayed far from what can be regarded as fitting. It is, to say the least, disquieting to listen to the shallow way in which many Catholics are now accustomed to talk about the celebration of Mass.

The third point I would make is that the introduction of the new rite with the relaxation of the old rubrical discipline opened the way to so many of the irregularities and infelicities that are now so common. Admittedly, if particular individuals or groups were determined to break discipline, nothing would have stopped them but the continuation of Mass in the old way in most places would have shown up illegitimate or inappropriate features for what they are. Now there is no standard.

Finally, as a further consequence of the break with tradition, many Catholics and non-Catholics gained a firm impression, despite all that was said to the contrary, that the Church was quietly denying its dogmatic teaching on the Mass in the least embarrassing but most effective manner.

### *An Abrupt Break with Traditional Forms Brings Disaster*

What I have outlined here is, I would claim, both moderate and uncontroversial. It is the natural result of an abrupt break with traditional forms. Over the whole field of Catholic teaching, this break has been the occasion for the tragic ravage of the faith of families which had been constant for generations and is leading to what looks more and more like mass apostasy in the countries of the West.

Many years ago, Pius XI remarked in *Quas Primas* how limited in effect even the weightiest pronouncements of the teaching of the Church were bound to be. That is no less true today. Words will not suffice. Only a revival of traditional customs and practices will make the impact which is needed to draw us back to the paths of orthodoxy, so that we are seen once again to be people with a common faith. That is reason enough for confidence that the Holy See will one day restore the Mass of all time to our altars. There is, I suggest, another reason for thinking this will be sooner rather than later.

### *Papal Words without Impact*

Readers will readily recall what the Holy Father wrote in 1980, in his letter *Dominicae Cenaë*. He pointed out that the Roman Church has special obligations towards Latin and she must manifest them whenever the occasion presents itself. He said it was necessary to show not only understanding but full respect towards the sentiments and desires of those who experience the lack of the "one language" which expressed the unity of the Church and elicited a profound sense of the Eucharistic Mystery. Most striking of all, the Pope made his famous plea for forgiveness on behalf of all the bishops for whatever may have caused scandal and disturbance concerning the interpretation or eucharistic doctrine and the veneration due to the Blessed Sacrament, including the "at-times erroneous application" of the Council's directives. None of this was a commitment to any very specific course of action but few, I think, would claim to have seen any response at all to those words in the intervening years. *Inaestimabile Donum*, which was issued in the same year to correct certain abuses, seems to have had all the impact of a feather duster. If matters are left as they are, for much longer, the Pope's remarks will be regarded as but empty words. Non-one will believe that that was his intention or that he will be content for long to let it appear so. That, I think, is strong ground for believing that he will judge the restoration of the old rite of Mass as necessary, not only to give courage to those who are losing heart, but to provide the clearest sign possible to all, in and out of the Church, that Catholic truth is not negotiable.

### *The Restoration of Traditional Practice*

It is one thing, and relatively easy to break with tradition. Quite another to come back to it after an interval during which it has been consigned to the limbo of forgotten things. So many of the opinion-formers, of those who have influence in educational institutes particularly, are devotees of modernist ideas and promoters of novelties that, no matter what emphasis the Vatican may give to orthodoxy, little will change if it is left to them. As for the great mass of ordinary Catholics in the west, we have found the Conciliar Church so easy-going and undemanding that we probably under-estimate the great reorientation needed before we see things in true perspective again. The spirit of the times is not conducive to an effort of that nature.

There is perhaps one way to follow up the Pope's insistence that the Council must be implemented in the light of tradition and the authorisation of traditional liturgy forecast above. If there is a bishop who feels perhaps a little uneasy at the current trend or even just wishes to try all legitimate methods of deepening the faith and spiritual lives of his flock, let him establish some pastoral centres labelled as traditional. At such places, religious instruction on the tried and tested lines recently supported by Cardinal Ratzinger would be guaranteed and worship would be conducted in a traditional manner unencumbered by the unnecessary and sometimes jarring features introduced in recent years. As no-one would be forced to attend at such centres, the risk of disharmony would be avoided and the free opportunity offered to each and all to find the way to holiness by "a route which suits each man in his condition and in his own circumstances" (*Lumen Gentium* VIII. 50). In such a way could some hope be offered to those who at present can only observe that "the sky grows darker yet and the sea rises higher".

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### PLEASE

may we ask those whose subscriptions are due this month of January to renew without delay and, if possible, by return of post. This makes all the difference in the world to us.



**John Eppstein's articles on the "Ethics of War" published through several months in *Christian Order* last year, drew much appreciation from readers. In the present article, he examines the significance of a recent high-powered Report on "Conventional Deterrence", evaluates it and presents the reader with its implications.**

## **The Significance of Conventional Deterrence**

**JOHN EPPSTEIN**

### *Conventional Deterrence Affects Us All*

**T**HE professional jargon of strategists is apt to be dismissed as the language of an arcane science, as uninteresting to most people as it is incomprehensible. But the strategy of "Conventional Deterrence" really does mean something which affects us all. It is a plan to dissuade the Communist Party of the Soviet Union (which we call "Russia") from attempting to use its menacing superiority in combatant manpower and "conventional" weaponry to overrun or over-awe. This in itself is enough to commend the plan to the sensible Christian in the free countries of Europe. The aim is to establish the practical prospect of thwarting that attempt by using to the full the latest inventions of non-nuclear armaments rather than resorting to the nuclear deterrent. This would involve, of course, in each Allied country the co-operation of the nation as a whole in the common effort, including the building up of reserves (particularly in the United Kingdom, the one member of NATO, except Iceland, which has no system of national service); a return, in other words, to the traditional patriotism, which the miasma of the nuclear obsession has done so much to undermine.

I put this side of the matter first, for "conventional deterrence" is no easy option. Its primary purpose is to prevent war and, most of all, capitulation, by showing that

the risks of aggression would be too great. If it did not succeed in its primary purpose, it would demand of the defenders the will to fight and endure on land, sea, in the air and on the home front on a scale comparable to that of the Second World War. But it is because I believe that there is a reasonable prospect of the strategy of "conventional deterrence" achieving its primary purpose, that I should like to see the defence policy of this country, and of NATO as a whole, quickly adjusted to promote it and to meet the costs of it.

### *The E.C.E.S. Report*

The outline of the strategy which I give in the following pages is based on the *Report of the European Security Study* compiled by a group of 27 highly qualified military and academic experts — American, British, German and Norwegian — made public in May, 1983. They include General Johannes Steinhoff, Chairman of the Military Committee of NATO, Field Marshal Lord Carver, General Goodpaster, the German Supreme Allied Commander, Europe, and General Franz-Joseph Schultze, former Commander-in-Chief Allied Forces, Central Europe. Among the Academic signatories are Professors George Bundy, Lawrence Friedman of King's College, London, and Michael Howard of Oxford. How far their conclusions are being acted upon by NATO, it is hard to say; but they have been publicly advocated on a number of occasions by the present Supreme Commander, General Bernard Rogers<sup>(1)</sup>. A certain number of the new non-nuclear weapons and munitions devised by the latest technologies are already in production in the United States, Germany and Britain.

### *Warsaw Pact Strategy*

It is impossible to know for sure with what weapons the Atlantic Allies would be confronted in the event of war: Soviet military manuals make none of the sharp distinctions between the use of conventional or nuclear arms which characterize the battle plans of the West. But the evidence

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(1) For example, in the review "Sixteen Nations", published in the Netherlands and in *The Guardian*, Sept. 26th, 1983. General Rogers is an American.

points to the massive onslaught of Warsaw Pact forces equipped with conventional weapons as the more probable military threat, and the outbreak of a nuclear war (which the USSR has undertaken formally not to start) as the least likely. That remains logically the least probable contingency for the compelling reason that any use of nuclear missiles by either side would inevitably provoke retaliation in kind. It is obviously right to make a nuclear exchange as remote as possible. That is precisely the object of establishing the credibility of a conventional strategy of deterrence. In the words of the ECES Report :

“NATO should move promptly to upgrade its conventional capacity in Europe and ‘raise the nuclear threshold’, i.e. make it practicable to defer as long as possible and, if possible, prevent, a situation in which NATO might be obliged to face a decision on the use of nuclear weapons”.

How could this be done, in view of the preponderance of the Warsaw Pact’s readily available divisions, its 2 or 3 to 1 advantage in tanks, artillery, fighter-bombers, etc., particularly on the Central Front, and its known “strategy and operational concept that emphasizes surprise, speed, intensive fire-power and numerical superiority”?

### *Proposed NATO Strategy*

The new NATO strategy is very different from the popular notion of sitting still on this side of the Iron Curtain and waiting to be attacked. It is designed by instant, long-range counter-attacks

“to exploit the vulnerabilities of the highly predetermined and rigid nature of the Soviet planned offensive operations and their dependence on an uninterrupted flow of forces”.

The human basis for the new deterrent strategy must, of course, be the greater efficiency and high morale of the existing conventional forces of the Atlantic Allies, especially those committed to the Cenentral European Command, the increase of their reserves and the “interoperability” of their communications and weapons systems. (“Interoperability”, now far from satisfactory, means that weapons, ammunition and apparatus, wherever manufactured, can be used by any of the Allied forces.)

Assuming the smartening up of the Allies conventional forces in Europe and the readiness of their political leaders to authorize means to limit the impact of surprise, they must, according to the ECES Report, discharge five missions :

- “1) Counter the Warsaw Pact’s initial attack;
- 2) Erode the enemy’s air-power by simultaneous attacks on his air-bases;
- 3) Interdict, attack and hold at risk his follow-on formations;
- 4) Disrupt Warsaw Pact’s command, control and communications;
- 5) Ensure effective NATO command and control.”

For these two latter tasks highly developed electronic measures in which the Atlantic Allies have the edge, would come into play. For the rest, a great variety of new weapon systems and the technology invented for their use would be available, both for the “close in-fighting” of the frontier zone and for attacking and disrupting the second, third and other echelons of the aggressors, up to hundrede of kilometres in the rear. This would be the task both of the manned aircraft, armed with the latest formidable bombs and missiles, which could get through the anti-aircraft defences, and for the long-distance ballistic missiles (e.g. the improved Lance system) with non-nuclear warheads. The critical fixed targets which would be attacked would include river-crossings, road junctions, transportation, logistical choke points, airfields, command and control sites, ammunition and fuel depots, many of which could be targetted in advance :

“The attacks on Main Operating Bases must be launched in immediate response to Warsaw Pact’s air-strikes. For reasons of timing and ability to penetrate, ballistic missiles are especially suited to this task”.

### *The Rub*

There’s the rub. For the Finance Ministers of a number of the Atlantic Allies are already boggling at the 3 per cent annual real growth of defence spending which they undertook in President Carter’s day. The British Government,



despite the pressure to cut the defence programme, "intends to carry through our present NATO targets until 1985-86"<sup>(2)</sup>, but in every national Parliament (except the French) the Left can be depended upon to pursue its anti-military tradition. Yet the prospect of averting the aggression which could lead to a nuclear conflict in Europe seems to me to be of such overriding importance, that the effort to do so by creating a credible conventional deterrent must be made, whatever the expense. What is needed is that our political leaders should get down to a serious examination of the new strategy, as they have not yet done. It may well be that, if our defence policy could be trimmed and geared to it, some savings could be made by the scrapping of obsolescent *matériel*.

### *The Nuclear Obsession*

In any case, it is time to get away from the over-emphasis on the nuclear element in defence which, unavoidable as it is, is, after all, the least likely ever to come into operation. It has suited the propagandists of the Communist Party of the Soviet Union to stir up and keep up the popular obsession with nuclear holocausts, which has provided them with the ready-made Fifth Column described by the Editor in the October, 1983 number of *Christian Order*. Inevitably, in coping with that obsession, the Prime Minister has been led, like President Reagan, to think and speak of the political duel between Soviet Communism and the West in nuclear terms. I do not see how the Atlantic Alliance can withdraw from countering the array of SS20 and other intermediate Soviet nuclear weapons, trained on West European objectives, as it has planned to do, since mutual abolition was refused by Moscow. The prospects of an agreed limitation of intermediate strategic missiles are not good at the moment, owing to Soviet bad temper and the prevalence of megaphone diplomacy. Undoubtedly the psychological and financial benefits of agreed reduction and control would be considerable though, of course, they would do nothing to alter the basic confrontation between the Power, whose *raison d'être* is to change the *status quo* in the direction of a "Communist World" and its national opponents.

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(2) Mr. Michael Heseltine, Blackpool, October 12th, 1983.

## *Eye on the Ball*

But we must keep our eye on the ball. Danger No. 1 is the immense numerical strength of the Soviet Union in conventional armaments and the power which this gives its rulers to blackmail and bullyrag the Europeans, if they can be separated from the United States. I believe General Rogers is right in his belief that Moscow does not want war. Though not without trigger-happy Generals, the CPSU is essentially a political conspiracy whose preference, ever since the adoption of the "Peaceful Coexistence Policy" more than twenty years ago, is for victory without war. The best way to frustrate that design is to show that the free nations are ready to stand and fight. That, in simple terms, is what the Strategy of Conventional Deterrence amounts to. So far as Britain is concerned, I believe it to be the only basis on which there is any hope of rebuilding the political consensus on national defence, which held fast during two World Wars and endured until recently, thanks to the achievement of Ernest Bevin in creating the Atlantic Alliance. It is the febrile nuclear controversy which has helped the extremists in his Party to destroy it. For my part, I believe the principle of conventional deterrence to be wholly consistent with the Christian tradition of the ethics of peace and war, based upon the Natural Law.

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### WISE WORDS

"Throughout my 38-year membership of this House, I have always felt deep affection and respect for its traditions: traditions which have survived the test of time should not lightly be discarded".

—Lord Thomas of Tonypany,  
former speaker of the House of Commons.

There are lessons to be learnt from the Grenada incident. Father Crane reviews them here.

## CURRENT COMMENT

# Grenada: Lessons to be Learnt

THE EDITOR

UNDERLYING the Grenada incident is a dilemma that confronts many ex-colonial countries of the Third World, with particular reference, perhaps, to small, independent island-nations. The dilemma needs exploring, for its ramifications are wide. With these allowances made, Grenada serves well as a case-history for the rest.

### *Post-Independence Position*

In the wake of independence, the Island found itself in a not untypical position. Possessed of not much more than a "nutmeg" economy, supplemented by a tourist trickle, it was left under the domination of a not untypical island elite composed for the most part of a handful of planters and businessmen headed by a "strong man" who had made his way to the top from and through the trade-union movement; himself supported by a small and ruthless thug-force, whose task was to maintain a *status quo* which brought very considerable benefits to the few, but did little, if anything, to benefit the poor at the bottom of Grenadian society. I think this is a fair description of the post-independence situation. I would add that, for the poor at the grass-roots, few signs appeared to give them hope that their situation would be bettered. Existence for them was just tolerable, tolerant and, on the whole, carefree. For most of the Island, I imagine, change seemed remote and, in all probability, was rarely thought of.

## *The Way Ahead for Grenada*

At this point, a question needs to be asked. Did anyone want change? The top, I feel sure, did not. The situation was a good deal more than tolerable where they were concerned. They could live with it easily enough. It benefitted them. They saw themselves as well entrenched within their position at the top. As is usually the case with those so circumstanced, they looked short. Life would go on as it always had done. What, then, about the bottom? Were they willing to go on as before; intent on a daily round, which brought them a sufficient, if meagre existence, supplemented by sunshine and their own easygoing good nature? I cannot pretend to answer this question accurately. I doubt whether anyone can. All I can say is that what they — and everyone everywhere — needed was an awareness of their dignity as human beings, with its call for a life-situation — economic, political and social — offering them the minimum compatible with their status as human beings meant to co-operate freely and responsibly with God for the true welfare of their country. Whether or not this real need was recognised at the bottom or, indeed, at the top in Grenada is, in a sense, irrelevant. The thing to do was to awaken people to it. In any country, what has to be striven for is that the *quality* of life of the poor (not to be identified with their material standard of living alone, as it is so often and so wrongly in the West) should be at a level compatible with their dignity as human beings. This, *not* as an end in itself, but, in the last analysis, as a means essential to their co-operation with God in the work of their own salvation and that of their fellowmen. This was and is the way ahead for Grenada or, indeed, for any country of any size.

## *Need for a Perceptive Church*

Unfortunately, it was not seen as such by State or Church in Grenada. And it was not seen as such because it had not been taught as such in pre-independence Grenada by State (the Colonial Power) or Church (Catholic, for the most part). I do not think there was malice here. Certainly not that: simply unawareness and nothing more. The British Colonial Power saw its duty in terms of a reasonably well-run administration, presiding with a mini-



num of force over a reasonably contented people. The Church tended to follow the Colonial Power, as it has done elsewhere too often in the past, identifying over the years with a paternalistic top; thinking of the bottom too often as well placed under the top within "the state to which God had called it"—a misnomer, if ever there was one.

There is a further point. Supposing the Church *does* try—as now, thank God, her priests *are* trying, though with considerably mixed motives and on a basis, as a rule, of insufficient knowledge—to advance the human condition of the poorest to the level that dignity demands, what guarantee is there that she will ever achieve the break-through necessary to enable them to stand on their own feet in responsibility for their own lives? Too often, island people of the Third World, poor in available resources and without the financial means necessary to get at those as yet untapped, are forced to exchange their would-be way of life for one of dependence on foreign investment whose dominating claims deprive them of the chance of attaining it. Rarely, are they allowed to have their cake and eat it; their new state, so often, is in essence worse than the old where the quality of life is concerned. Is this process inevitable? I am not at all sure that it is. Much depends on the temperament of the people concerned, the pace of change, the instruments of advance, the outlook of those in charge of development operations. In this field, the representatives of the Church have not revealed themselves as particularly perceptive, irrespective of whether they be layfolk or priests. Where there has been the kind of perception that finds expression in unflagging devotion to the best interests of any third-world people for Christ's sake, fine results have been achieved. .

### *The Example of Fiji*

Within this context, I would quote the case of Fiji as offering the best example that I know. The advance has been great. The instrument has been the credit union. The circumstances of its application and employment blessed by a most happy combination of a British Governor of rare ability combining with a Fijian Paramount Chief of rare perceptiveness in support of a dedicated American Jesuit, Father Marion Ganey, who gave his all not only to the

credit-union movement; but to the people of Fiji themselves. In the finest sense of the word, he is one of them. He has been most fortunate, too, in that the movement in Fiji has been built on the inborn dignity of a great people. In a sense, Father Ganey's task was half done before he started it. He would be the first to say so himself. Its roots were there in the qualities of the Fijian people. What Father Ganey and his helpers did was to give shape and purpose to what was; and he has done it magnificently. The odds are that Fiji—well set on its credit-union base—will go smoothly and solidly into the future, repelling neo-colonialist boarders, whether they come bearing gifts from western multinationals or talking through the barrel of a gun from the Soviet East.

### *The Radical Dilemma*

The combination just described is a rare one. I have not found it elsewhere. In consequence, change is so often in the hands of a radical group come to power in an independence election or, as in Grenada under Maurice Bishop, a post-election coup brought off in the name of "the masses", which are without the education that a credit-union movement is able to impart to its members and from which the governing radical power-group is very often far more distant than outside observers suppose. The "masses" remain, for the most part, unaware of the new governing group's outlook. They are anxious only—understandably so—for the benefits they have been led to believe success in election or coup will bring. The benefits must be brought fast to the "masses" if power is to be held. The need is for speed. Which way, then, shall the radical government turn? The nature of the situation in which it finds itself in the immediate wake of the assumption of power forces it to look short, which, in fact, it should not do; but which it cannot avoid doing. The pressure is too great. The dilemma comes at this point. If the radical group turns to the West, it will find itself—or fears, with justification, that it will find itself—the prisoner of a dominating multinationalism. In which case, it will be forced to dance to its tune; which means, in fact, that the country will be back at square one—where it was before the radical group attained power. (Liberia under one-time Sergeant—now President—Doe

offers a perfect example of this). If the new radical government turns East, it will be suspect by the West; which means that it will agree to be armed by the East to be helped to repel western boarders, and so on, with the East taking for itself in the process logistical and military perks which are to its advantage; which leads naturally enough to increased western suspicion. Then what? Increased tension, followed by increased likelihood of an explosion not unlike that which came to Grenada with the murder of Maurice Bishop, leader of the original coup, in what appears to have been an internecine power struggle. This presented the Americans with their opportunity, the more so in view of the fact that Bishop's would-be successor was reputedly a hardlining Moscow man.

### *The Case of Mauritius*

How escape the dilemma which, though not necessarily always the case, can be taken reasonably enough as a likelihood consequent on any overnight assumption of power—by coup or otherwise and by radical forces—particularly within a small-island economy? Try as it may the newcomer government finds itself pressurized into tutelage by East or West—each in its own way—when what it really wants, in fact, is freedom to go its own way in accordance with what it thinks of, at least, as the wishes of its people. Mauritius serves as a case in point. When Paul Beranger, the radical leader, captured every seat in the Legislative Assembly to sweep Ramgoolam (the grand old man of Mauritian politics) out of power, it looked as if Beranger and his Party were in for several years; time enough to introduce the sweeping and radical changes needed to bring benefits to the very poor. In the event, Beranger was out after less than a year. What broke him was the size of Mauritius' international indebtedness and the harsh measures insisted on as necessary for its cure by the International Monetary Fund to which Beranger was forced to turn for aid. This meant the breaking not only of his election pledges, but of his Party as well. In the result, Beranger was driven into electoral defeat and opposition; which means that Mauritius remains in tutelage to the West, where it seems not unlikely that the Island will remain for a not inconsiderable time in the future.

### *The Example of the Seychelles*

By contrast, the Seychelles—after the coup that brought down the government of James Mancham in June, 1977—remains relatively unaligned in fact as well as theory, in tutelage, so far as I can see, to none. And this, despite several attempts to overthrow it by dissidents directed from abroad. This, in itself, is a significant achievement and can only mean two things; that the present Government has the support of the people and that the economy of the country has been very well handled since the coup and, indeed, before its occurrence. I think I am right in saying that the currency of the Seychelles has hardened steadily on the international exchanges since the present Government took over power. This, in itself, is a remarkable feat and speaks volumes for those in charge of the national finances. In the meantime, it can be stated with fairness and with objectivity that good and significant progress has been made for the benefit, particularly, of the poorest of the Island's people. The revolution has been faithful to its ideals. The impression is of a Government that knows what it is about and that has the strong support of the majority of its people in its endeavour to give the poorest a better life. The endeavour it is making in this direction deserves to be carefully studied and far more widely known.

### *The Dilemma Remains*

Meanwhile, the dilemma remains. Too many third-world countries—particularly those of an island type—are relatively very poor and defenceless, therefore forced into a shuttlecock situation by reason of the rivalry between East and West, pressurized in the end under the wing of one or other, forced, in consequence to live with an eye over their shoulder; unable in either situation to take control of their own lives. Their people do not necessarily want the American way of life, the Soviet way of life, the French or the British way of life. What they want is their own way of life. Can they be allowed to have it?

### *The Root Question*

In the hullabaloo that followed America's armed intervention in Grenada, I was struck by the way that those who were parties to the dispute that surrounded the Ameri-



can action, seemed to have as their last thought the welfare of the Grenadians themselves. Whilst the British Government sulked because the Americans failed to consult it before the intervention took place, the Americans and Russians threw verbal brickbats at each other; the Americans justifying their actions in terms of the restoration of democracy, whilst the Russians classified them as oppressors and went on to orchestrate, at several removes, a surge of anti-Americanism in the world press that resounded, no doubt, to the advantage of the Soviet Union, which played the propaganda game throughout the whole affair far more intelligently than anyone else. But who, throughout, was thinking in the first place of the true welfare of the Grenadian people? And who, throughout, envisaged that welfare in terms of neither the American nor the Soviet way of life, but the Grenadian way of life. The root question is there and it remained unanswered.

### *Realising the Dilemma: Aid Without Strings*

Let us seek for a possible resolution of the dilemma in these terms. Grenada will continue to need aid, as many third-world mainland and island countries will continue to need aid in the years ahead. But must that aid always be given government-to-government and with strings attached expressly or by implication; meaning by this compliance in maintaining a situation of dependence that deprives the people of Grenada of the possibility of taking ultimate responsibility for their own lives on their own terms. I do not think this need be the case. There is no reason why aid should be on these terms; why it should not be without strings. Have not government aid-givers got it wrong when they see the strength of a Great Power as enhanced by its number of dependent vassal states? Friendship between nations, as between human beings, is rooted in the mutual recognition of dignity that breeds equality; but this has no place where the kind of subservience that dependence breeds is the rule. The United States will receive no thanks from the Grenadians if the latter wake up one day in the not too distant future to the realization that the coming of the Americans has meant no more than a change of masters, West replacing East as the controllers of their destiny. What the Grenadians want is control of their own

destiny. And why not? The wish is not merely legitimate, but just. Its fulfilment does not mean the exclusion of aid. What it does mean is aid without strings, discreetly and perceptively given. What this means, further, is that the agents of aid on the spot should mind their manners, work *with* the people of Grenada rather than *for* them, see their task essentially as one of unobtrusive assistance rather than loud-mouthed direction; realize, above all, that donation will mean and bring nothing of value to giver or receiver if interpreted as an aid to domination.

Aid without strings, then, is the only sensible rule in Grenada or, for that matter, anywhere else in the developing world today. It is, I fear, precisely because that world is viewed by the Super-Powers as a cockpit for their rivalries and little more that aid is given with the strings that breed dependence and domination, thereby defeating the very purpose for which it was given in the first place. They will find that — demanding, dominating and domineering as they proceed with their plans — they have gained no strength, merely added weakness to their original strength with every client state they take in tow, each one a hostage to fortune, in no way to be relied on, calling for constant watchfulness and care, a burden rather than a partner; in no way a friend and ally. The process will go on in futile fashion until the real truth is realised. It can be set within a paradox. Government aid is most truly in the interest of the donor country only when directed primarily to the true interests of those who receive it. There is no other way.

### *The Place of Voluntary Agencies*

There is a further point. The whole of this process of effective aid-giving could be assisted greatly if donor governments had the sense and the will to call on voluntary agencies for assistance in this matter. What these small third-world countries want above all is to remain unaligned; out of the jaws of the Super-Powers; in no way pawns, finding their own strength in the building of their own lives independently of super-power pressure. Why, then, should the work of assistance not be consigned to voluntary agencies, drawing not merely on their own funds — for these would be insufficient — but with government funds chan-

nelled through them and with their own officers, as distinct from government servants, in charge? Voluntary agencies should be—and, so far as I know, are—non-aligned. Their primary interest is *not* the advantage of their own country, but that of those in need. In this sense, they are non-aligned; far better suited, then, as carriers and, where necessary, administrators of aid to countries whose one wish is to remain unaligned and in respect for whose non-alignment—again, a paradox—the West will find, in return, the friendship that flows from recognized equality and that brings alignment in fact.

### *The Need for Protection*

It should be clear, I think, that in small-island areas—the West and East Indies, the Indian Ocean and the South Pacific—unobtrusive protection against alien aggression, should accompany unobtrusive aid-giving of the type suggested above in support of small-island independence. Understood as such; above all seen and recognized as such, it will in no way be resented. On the contrary. Britain has much to answer for in this respect. Removing her protective power from areas occupied by her island dependencies when independence came to them was, in my view, short-sighted and irresponsible. Hypocrisy was added to those in this country who lambasted the United States when she took the step she did in Grenada. Had this country done her duty, maintaining a friendly naval squadron in the West Indies, along with other unobtrusive, yet effective support, together with an intelligent diplomacy, the United States, in all probability, would never have taken the step that she did. Shouting at her now for so doing calls only for contempt.

There are other angles to the Grenada business which will not be considered here. My concern in this article has been with the lessons to be learnt from the suffering that has been thrust on the people of this small but lovely country. Should this prove the case; should the lessons be learnt, the suffering of the Grenadians will not have been in vain.

In this second article of his series, Michael Davies examines the teaching of the Magisterium on Original Sin from the Council of Trent to the present. His conclusion is that it remains consistent and unchanged.

# Original Sin : Myth or Dogma

## 2 : THE POPES AND ORIGINAL SIN

MICHAEL DAVIES

THE teaching of the Church on original sin and the Immaculate Conception is covered by the guarantee given by Our Lord to His Apostles: "He who hears you hears Me". To accept what the Church teaches is to accept Christ, to reject the teaching of the Church is to reject Christ. The fact that some who claim to be Catholics reject the dogma of original sin must, ironically, be explained as a consequence of that sin itself. Their attitude is basically a manifestation of pride. This is a fact which was noted by Pope Pius XII in his encyclical *Humani Generis* (12 August, 1950). In this encyclical he exposed some of the more serious deviations from orthodoxy, discernible in the Church at that time. I have already quoted Cardinal Ratzinger on the doctrinal decadence which has followed the Second Vatican Council. But the errors which followed the Council were in existence long before it had been convoked by Pope John XXIII. Pope Pius XII was able to restrict the spread of these errors, they were confined largely to scholarly circles; but, since the Council, they have spread like a malignant virus throughout every level of the Church, even into the education of our youngest children.

### *Pope Pius XII and Humani Generis*

Pope Pius XII begins *Humani Generis* by expressing his regret that "the judgements of mankind in the sphere of



religion and morals should be so variable, and so apt to stray from the truth". There is no more apt or horrifying confirmation of the Pope's judgement than the abortion holocaust. In 1950, when this encyclical was written, abortion was a criminal offence in western countries. It was abhorred not simply by religious people, Catholics, Protestants, and Jews, but by most people of little belief or none. But within thirty years the consensus of opinion has changed so radically that it is now opposition to abortion which is considered an aberrant and eccentric view. Most western countries have now passed legislation giving mothers the legal right to murder their unborn children. In 1950 a doctor who performed an abortion would be struck off the register, in many hospitals today there is no future for a doctor who finds the murder of the unborn repugnant. The judgements of mankind are indeed variable and liable to stray from the truth.

Pope Pius then went on to note with regret : "That such disagreements, such false tendencies should always have been common outside the Christian fold is no matter of astonishment". He adds, sadly, that these false tendencies have now found adherents within the Church itself :

Perhaps they are afraid of seeming ill-informed about the progress which science has made in our day. At any rate, they are eager to emancipate themselves from Authority; and the danger is that they will lose touch, by insensible degrees, with the truth divinely revealed to us, leading others besides themselves into error.

### *Dogmatic Relativism*

The Pope characterizes the basic error of theologians who refuse to subject themselves to Authority as that of "dogmatic relativism". Dogma is a truth which the Church teaches us has been immediately revealed by God. We may not understand it, but, if we wish to call ourselves Catholics, we must believe it. These truths are absolute, they cannot be modified but they can sometimes be explained more clearly. Theologians who believe dogmatic truth to be relative often propose radical changes in the meaning of truths to which the Church has committed her authority irrevocably. "Some", explained Pope Pius XII, "are for whittling away the meaning of doctrines to the utmost

possible limit. Dogmas must be disentangled from the forms of expression which have so long been accepted . . ." The theologians the Pope is condemning here are rightly termed neo-Modernists, for they are doing exactly what the Modernists condemned by Pope Saint Pius X, attempted. They first claim that they are presenting traditional dogmas in contemporary language, but then proceed to change the meaning of the dogmas themselves.

The Pope accepted that it is possible to explain dogmas more clearly, that these dogmas can be traced back to their sources, and that doing so is "the noblest office of theology". But he quotes his predecessor, Pope Pius IX, to the effect that the meaning of dogmas must always be "that in which they have been defined by the Church". In some cases the formulas in which dogmas have been expressed have become so closely identified with the dogmas themselves that it would be unthinkable to modify them. These traditional formulas "cannot", Pope Pius XII insisted, "without impiety, be abandoned". This is particularly true when they have, he states, "Been used, and hallowed in their use, by the General Councils". Pope Pius explained in some detail why this is so :

So numerous they are, and so important, these theological concepts, which have been hammered out and polished with the utmost care, in order to express, with ever-increasing accuracy, the truths in which we believe. It is a process that has often cost centuries of labour, carried out by men of no common intellectual attainments, under the watchful eye of Authority, with light and leading too from the Holy Spirit. Must they now fall into disuse, be cast aside, be robbed of all their meaning ? Are we to substitute for them guesswork of our own, vague and impermanent fashions of speech, borrowed from our up-to-date philosophers, which to-day live and will feed the oven tomorrow ? That were indeed the height of impudence; the whole dogma would thus become no better than a reed shaken by the wind.

### *Pope Pius XII and Evolution*

Pope Pius XII considered one of the most insidious influences upon some contemporary theologians to be "the theory of evolution, as it is called—a theory which has not

yet been proved beyond contradiction even in the sphere of natural science". Some theologians, he complained, accept this theory "without caution, without reservation". They thus become imbued with "false evolutionary notions, with their denial of all that is absolute or fixed or abiding in human experience". Such notions "have paved the way for a new philosophy of error".

The Pope did not forbid Catholics to investigate or even to accept as a working hypothesis the possibility of the evolution of the human body :

Thus, the teaching of the Church leaves the doctrine of Evolution an open question, as long as it confines its speculations to the development from other living matter, already in existence, of the human body. (That souls are immediately created by God is a view which the Catholic Faith imposes on us.). In the present state of scientific and theological opinion, this question may be legitimately canvassed by research, and by discussion between those who are expert in both subjects.

But Pope Pius is adamant that certain inferences based upon the theory of evolution are totally incompatible with the Faith, because they cannot possibly be reconciled with the teaching of the Church upon original sin. Those who accept the theory of evolution must take one of two positions, monogenism or polygenism. Monogenism is the belief that the entire human race is descended from one human pair which evolved from lower forms of life. Polygenism is the belief that more than one human pair evolved in different places at different times, and that mankind today is descended from these different couples. The Pope insists that such theories "leave the faithful no such freedom of debate".

Christians cannot lend their support to a theory which involves the existence, after Adam's time, of some earthly race of men, truly so called, who were not descended ultimately from him, or else supposes that Adam was the name given to some group of our primordial ancestors. It does not appear how such views can be reconciled with the doctrine of original sin, as this is guaranteed to us by Scripture and Tradition, and proposed to us by the Church. Original sin is the result of a sin committed in actual historical fact, by an

individual man named Adam, and it is a quality native to all of us, only because it has been handed down by descent from him. (cf. Rom. 5 : 12-19; Council of Trent, session V, canons 1-4).

Pope Pius has quoted here the teaching of the Council of Trent, which, in its turn had quoted and declared the sense in which Chapter V of Saint Paul's Epistle to the Romans must be interpreted. The essential teaching of this chapter is :

1. "As by one man sin entered into this world, and by sin death" (12);
2. "As by the offence of one (the judgement came) unto all men to condemnation" (18);
3. "As by the disobedience of one man the many were made sinners" (19);
4. "Even so by the justice of one (the free gift came) unto all men to justification of life" (18);
5. "Even so by the obedience of one, shall the many be made just" (19).

### *The Sin of the World*

Before examining the teaching of Trent in more detail, mention must be made of the principal error concerning original sin which is circulating today. In the Gospel of Saint John we find an expression, "the sin of the world", which is used to indicate the multitude of sins committed by men. This sin has a collective dimension. Sin is infectious. One man can spread the contagion to another, he can pass on the evil. It is terrifying even to contemplate the accumulation of sin into the world since the sin of Adam; and it is into this sinful environment that we are all born. How can we fail to be affected by "the sin of the world"? Our problem is, as Saint John tells us, to be *in* the world, but not *of* the world. There is an evident connection between original sin and the sin of the world because, having lost our original integrity, we are weakened in our capacity to resist evil. We can, in fact, resist it only with the help of divine grace. The Second Vatican Council recalls that : "God did not abandon men after they had fallen in Adam, but ceaselessly offered them helps to salvation in anticipation of Christ the Redeemer" (*Lumen Gentium*, no. 2). The grave error concerning original sin



to which I have just referred is to identify original sin with the sin of the world. When a child reaches the age of reason and commits his first deliberate sin under the influence of his sinful environment, he has become tainted with "the sin of the world". But, obviously, if there is no original sin, until this happened he was sinless. He had been conceived immaculate. Baptism could not, therefore, have been instrumental in removing any taint of Adam's sin from him; it could not have been the Sacrament of Regeneration and, when conferred upon an infant, signifies no more than his reception into the Christian community.

This error was propagated and popularized by the notorious *Dutch Catechism*. It was diffused widely in Britain through a book by Father Peter de Rosa entitled *Christ and Original Sin*. This book and the Dutch Catechism are cited as recommended reading in an official religious education syllabus for the Archdiocese of Liverpool which I have, and the teaching in this syllabus is clearly derived from these heretical texts. Like many of his like, Father de Rosa left the priesthood and married.

The existence of "the sin of the world" has, as I have shown, a sound biblical basis, and is, in any case, selfevident to anyone with eyes to see and ears to hear. It is incurred by imitation. The error of the *Dutch Catechism* is to identify original sin with the sin of the world, meaning that original sin is contracted only by imitation.

### *Original Sin by Propagation, Not Imitation*

This very error was anathematized by the Council of Trent, which teaches that original sin is incurred *not by imitation but by propagation*, in other words it is handed down from parent to child in all who are descended from Adam. The essential teaching of Trent is contained in the four canons anathematizing those who refuse to accept the teaching of the Council. The anathemas of General Councils are infallible and irreformable. Canon 1 lists the penalties which Adam incurred personally for his sin. Canon 2 anathematizes those who assert that the sin of Adam "injured himself alone, and not his posterity". Canon 3 teaches that the sin of Adam is "transfused into all by propagation, *not by imitation*", and that it is taken away only by the "merits of Jesus Christ applied both to adults

and infants, by the Sacrament of Baptism rightly administered in the form of the Church". Canon 4 is so crucial that a longer extract must be quoted :

That which the Apostle has said "By one man sin entered into this world, and by sin death, and so death passed upon all men in whom all have sinned" (Rom. 5: 12), is not to be understood otherwise than as the Catholic Church spread everywhere hath always understood it. For, by reason of this rule of faith, from a tradition of the Apostles, even infants, who could not as yet commit any sin of themselves, are for this cause truly baptized for the remission of sins, that in them may be cleansed away by regeneration that which they have contracted by generation. For, "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God (John 3:5)".

Even where the teaching of Trent is not openly denied by official spokesmen for the Church in English-speaking countries today, it will rarely be affirmed. If the teaching of Trent is repudiated on such a scale might there not be at least something in what the critics say? Might not the mind of the Church have developed? After all, since Trent we have had Vatican Council II, and Pope Pius XII has been followed by Popes John XXIII, Paul VI and John Paul II. The short and correct answer is that the teaching of the Council of Trent, re-iterated by Pope Pius XII in *Humani Generis*, has not been modified in any way whatsoever by Vatican II or by the pontiffs who succeeded Pope Pius XII. Where they have referred to the Tridentine teaching on original sin it has been to re-iterate it yet again. Those who claim that there has been any modification of the traditional teaching should be asked to quote a single statement of the Magisterium to endorse their view. *They will not be able to do this.* All they will be able to do is cite the opinion of one or more aberrant theologians. The duty of a faithful Catholic is to embrace the official teaching of the Church, and this is represented by the teaching of the Magisterium. No matter how many theologians dissent in the face of a clearly defined teaching of the Magisterium on a matter of faith or morals, their opinion carries no weight whatsoever. The number of theologians who rejected the teaching of *Humanae Vitae* is probably beyond

ounting, but it is *Humanae Vitae* which represents the official teaching of the Church.

The Magisterium has by no means been silent on the subject of original sin since the pontificate of Pope Pius XII. There are several references in the Council documents which conform perfectly with the traditional teaching.

In 1965, Pope Paul VI warned in his encyclical *Mysterium Fidei*, issued shortly before the close of the Council, that it would be intolerable to attempt to replace the dogmatic formulas of the Council of Trent, and added that where "a clearer or more obvious exposition" of these formulae might be possible, it must be "with the same meaning as that with which they were employed. This enables the unalterable truth of faith to survive as progress is made in the understanding of faith. The First Vatican Council has taught in the case of sacred dogmas that that meaning must always be retained which Holy Mother Church once declared. There must never be any retreat from that meaning on the pretext and title of higher understanding".

Pope Paul returned to the same theme three years later in his *Credo* of 30th June 1968 :

We even see Catholics possessed by what is almost a passion for change and novelty. The Church certainly regards it as her duty never to relax in her efforts to penetrate more deeply the hidden mysteries of God, from which all derive the myriad fruits of salvation, and in like manner to express them to succeeding generations in a way progressively adapted to contemporary understanding. But at the same time the greatest care must be taken that the important duty of research does not involve the undermining of the truths of Christian doctrine. If this happens—and we have unfortunately seen it happen in these days—the result is perplexity and confusion in the minds of the faithful.

The Pope's object in issuing his *Credo* was to remove all such confusion concerning the basic doctrines of the faith. Prominent among the doctrines he referred to in his *Credo* is that of original sin. He declared that :

We believe that in Adam all have sinned. From this it follows that on account of the original offence commit-

ted by him, human nature, which is common to all men, is reduced to that condition in which it must suffer the consequences of that fall. This condition is not the same as that of our first parents, for they were constituted in holiness and justice, and man had no experience of either evil or death. Consequently, fallen human nature is deprived of the economy of grace which it formerly enjoyed. It is wounded in its natural powers and subjected to the dominion of death which is transmitted to all men. It is in this sense that every man is born in sin.

We hold, therefore, in accordance with the Council of Trent, that original sin is transmitted along with human nature, not by imitation but by propagation and, is, therefore, incurred by each individually. We believe in one baptism instituted by Jesus Christ for the remission of sins. Baptism is also to be given to infants, who cannot as yet be guilty of any personal sin, in order that, though born deprived of any supernatural grace, they may be re-born of water and the Holy Spirit to divine life in Jesus Christ.

In an address given two years earlier, in July 1966, Pope Paul had warned that :

It is therefore evident that the explanations of original sin given by some modern authors are irreconcilable with true Catholic doctrine. Starting from the undemonstrated premise of polygenism, they deny, more or less clearly, that the sin committed at the beginning of history, from which so many cesspools of evil have come to mankind, was first of all the disobedience of Adam, the "first man".

The traditional teaching on original sin was re-iterated yet again in the General Catechetical Directory, published by the Sacred Congregation for the Clergy and approved by Pope Paul VI in 1971. Chapter II is devoted to the basic truths of our faith which should form the basis of any religious education programme for children or adults. It reiterates the traditional teaching that : "Baptism cleanses man from original sin and from all personal sins, gives him rebirth as a child of God, incorporates him into the Church, and, impressing in his soul an indelible character, initiates him into Christ's priestly, prophetic, and kingly roles".



## *The Magisterius and Original Sin Since Pius XII*

It is, therefore, absolutely certain, that the teaching of the Council of Trent on original sin has not received the slightest modification during the post-war era in any official statement of the Magisterium. Indeed, as has been stated several times already, it cannot ever be modified without dealing a death-blow to the credibility of the Church. The Tridentine teaching was forcefully re-iterated by Pope Pius XII; it received the full and tranquil adherence of Vatican II "in its entirety and preciseness"; it was re-iterated yet again, using the language of Trent itself, by Pope Paul VI in his Credo; it was listed first among the effects of baptism in the General Catechetical Directory.

In 1968, the Commission of Cardinals appointed by Pope Paul VI to examine the *Dutch Catechism*, published a critique of this compendium of heresy. Their critique provides a valuable restatement of official Church teaching. Among the corrections they commanded should be made, was a lengthy exposition of the meaning of original sin. It is well worth reading in full, but I will content myself with quoting its opening passage :

Man in the beginning rebelled against God and so lost for himself and his offspring that sanctity and justice in which he had been constituted, and handed on a true state of sin to all through the propagation of human nature. Certainly those expressions must be avoided which could signify that original sin is contracted only by individual new members of the human family in this sense, that from their coming into the world, they are exposed within themselves to the influence of human society where sin reigns, and so are started initially on the way to sin.

The cardinals referred to the Vatican II Constitution *Gaudium et Spes*, sections 13 and 22, regarding the rebellion of Adam.

*(To be concluded)*

**In this article, the editor of *Daylight* and Secretary of the Counter-Evolutionary Group, demythologises current evolutionary theories and deplores, most rightly, the grip these half-baked theories have on contemporary Catholic Catechetics. Those seeking further information should write to the Author at 5, Wallace Avenue, Stevenston, Ayrshire, Scotland.**

# Demythologising Evolution

JOHN G. CAMPBELL

**T**HE good people who are examining the loss of the Faith among the young must perforce turn their attention to the question of Evolution. A contemporary author has shown that every modern attack upon religion is based on this theory. And, in practically every case, the youth who rejects the Faith will inform you that he now adheres to the concept of Evolutionism.

Since Evolution began to be taught in the schools the loss to the Faith has been massive; this teaching seemingly imbuing the students with the idea that the thought of God directly creating and intervening in the universe is something quite inconceivable. Several cross-checks by responsible teachers, at secondary school and university level, put the loss as one of at least 70 per cent. And it is significant that this is the figure given by Father Fox, the American columnist, for the fallaway among American Catholic youth. We are witnessing a new and frightening phenomenon, a wholesale rejection of the Faith by the youth trained in our Catholic schools.

## *Evolutionist Catechetics*

This Evolutionist teaching is now general, near universal. In certain areas the official text informs the students

that Adam and Eve were mythical beings, an opinion boldly announced by a leading catechist in the Catholic press. This blandly ignores the fact that the existence of our First Parents is *de fide* for Catholics (Pius XII, *Humani Generis*).

Instead of these created perfect First Parents, we are presented with monkey-man as "man's ancestor". But it is also *de fide* — a thousand times so — that man was created "in the image and likeness of God". Then, how can anyone say that this "homonoid" creature, glowering at the world whilst he chips his bits of stone, obviously of the lowest intelligence—hardly human—is one made in the image and likeness of God? One would like a plain answer to this plain question, for it is the absolutely fundamental one.

Here we recall that Charles Darwin in his *Descent of Man* (how aptly named!) declared that man was merely of the animal kind, and in his *Life and Letters* opined that human thought was of no more value than the impressions in the mind of a monkey. From the beginning Evolutionism seems to harken back to the animal kind, to seek the animalization of man. To say the least, it is all a very dangerous business to try to baptize this train of thought.

Now, it is obvious that if there were no First Parents, i.e., as fully rational human beings, they could not have committed Original Sin, and consequently there was never a need for Redemption, the Sacred Incarnation, or anything else: the whole basis of the Faith is deleted. That seems axiomatic to most of us.

But our Catholic Evolutionists continue to teach monkey-man, via polygenism, man springing up from many animal ancestors—all over the place. Then, how do they manage to bring Original Sin into this teaching? Desperately they try to square the circle. One English Catholic author assures the student that God prevented the general rise of the monkeys into humanity; instead He permitted the ascent to quite a small tribe of monkeys, who then committed some sort of original sin *en masse*. Another such, French this time, proposes to conform to Evolution, that God permitted a grand mutation; a pair

of human twins was conceived in the body of an animal mother. It was this pair of twins who are really Adam and Eve—a theology of the Heavenly Twins!

One wonders if Evolution does not deprive its adherents of all sense of humour, for, whilst expounding thus, they demand the “de-mythologisation” of Genesis, seemingly completely unaware that their explanations are far more “miraculous” than the direct creation of Adam by God. But, how do the students regard all this? They simply laugh at these explanations as desperate attempts to bring religion into the scheme of “the facts of science”. They turn to the real no-God Evolution, given the idea of the self-creating universe. At best they will adopt the stance of at least one American theologian, that there is no need for the old “anthropomorphic God”—God is really the life-force of the universe! That seems to be the way the great fallaway comes about.

Still, the fact remains, if Evolution were a proven fact, a fact of nature, it would be necessary in some way to reconcile the Genesis account with a legitimate Evolutionism. But Pius XII in his *Humani Generis*, in the very heyday of Evolution, discerned that it was not a proven fact, and forbade it to be taught in the schools as such. And subsequent events have amply confirmed the Pope’s judgement: there has come a massive rejection of Evolution by the scientists themselves.

### *The Scientists’ Views*

Most people had assumed that Evolution was the preserve of the scientists, so any change in their opinions is of particular interest.

But first, it must be recognised that eminent scientists, even in the 19th century, such as the great Lord Kelvin, and in France, Lefevre, Thomas and L. Vialleton, had declared that Evolution was unscientific. But, generally, their declarations were not heeded. Nonetheless, the seed was germinating, and today most people are aware that there has come a general questioning by the scientists of the Evolution premises. Professor Paul Lemoine, Director of the National Museum, Paris, does not mince his words—“*Evolution is a dogma which the priests (of science) no longer believe, but which they maintain for their people*”.



The turning of the tide came with the exposure of Piltdown Man as a forgery. Since 1912 this famous relic had occupied its shrine in the British Museum as the great proof of Evolution. But in 1951 — to squash rumours which had persisted—a scientific re-examination was inaugurated. It was discovered that an ancient human skull had been combined with the jaw of a freshly killed monkey, whilst the famous tooth had been coloured to give it the appearance of antiquity. Incredible but true! A full account of the investigation can be found in *Records of the British Museum*, 1953.

Meanwhile, though not known to the general public, Professor Haeckel had to admit before his university court that his plates of the human and animal embryos were forgeries.

It became known that Java Man and Pekin Man were also concoctions, the original Pekin skull having disappeared (vide *Science of Today & Problems of Genesis* by Fr. P. O'Connell). And with this the whole business of the missing-links became discredited. The whole woeful tale had been characterised by Dr. W. R. Thompson in his sensational foreword to the centennial *Origin of Species* (Dent edition): "*The rise of Darwinism has been accompanied by a decline in scientific integrity*".

In consequence, the popular writers on the subject have had to fall back upon the old standby, the fossil-record. But the truth is, the Evolutionist authorities have quietly given up Darwin's hope of the fossilised transitional forms being found. Gaylord Simpson of Harvard, America's Evolutionist, in his *The Major Features of Evolution*, says ". . . nearly all the categories above the level of families appear in the record suddenly, and are not led up to by any known, gradual, completely continuous transitional sequences".

This has been acknowledged in the inner circles for quite a long time, as Sir D'Arcy Thompson many years ago said in his *On Growth and Form*: "*A principle of discontinuity is inherent in all our classifications . . . and to seek for stepping stones across the gaps is to seek in vain for ever*".

In other words, the transitional forms are completely

absent, and still the children are presented with the concocted charts, in popular works and TV programmes, designed to give quite the contrary impression. With intent to deceive!

The Evolutionist case as formerly presented to us is dead, though this may not be generally known. But still the zealots of no-direct-Creation are at their task, now engaged in bringing back the old theory of Saltation, the Big Jumps: the different kinds "evolved" into other kinds by big jumps, i.e., without the necessity of gradual transitions. Now, the Evolution of Darwin held that the different kinds evolved in small stages for the Evolutionist reason of surviving the better at each stage. But now the rabbit jumps into being a wolf or a horse without any Evolutionary reason at all!

Certainly, it is all so absurd. But does not the great absurdity lie in ourselves, for having hearkened to "the scientists" for so long, as if they were indeed a new priesthood?

### *The Common Philosophers*

With great reverence everyone today quotes "the scientists", according to them a very high position. That is, have we not become, unconsciously, adherents of Scientism, the heresy of the day, which claims that the physical scientists must be the arbiters of all general questions.

And Evolution is certainly a general, and a universal question, involving our whole view of the universe, of the nature and destiny of man and his relationship with God. Therefore, our very human instinct tells us that here is the field of general human observation and reason, the same reasoning by which we aver, from the evidences of God's works, that God is really there. We aver that there is design and cause-effect in the universe, and if the technologist or scientist were to tell us otherwise we would forthrightly contradict him.

(It's no use the scientists standing on their *amour propre* here, for they knew when they started the Evolution game that they were moving into the sphere of Genesis and of general religious belief.)

Then, to apply the immemorial method of reasoning, to ascertain the evidences, or otherwise, for the existence of Evolution.

The Evolutionists inform us that the great phenomenon of Evolution, permeating every cell and bud and organ, over the thousands of millions of years, has produced man and the world he lives in. That is to say, Evolution is innate in all beings. But if it be innate in all being, of the very nature of things, it must also be present in our world of the here and now; which is axiomatic.

The process, or mechanism, of Evolution, they inform us, is that of "beneficial mutations", changes in the organs, in the animal forms, ever upwards. So, there should be a world of beneficent mutations, of ascending animals, before our very eyes.

We scan the world around us for beneficent mutations between animals, but nowhere are they to be found. (Please let no discoverer inform us that there are different breeds of horses and dogs.) The pigs still produce pigs, the dogs dogs, the horses horses, all as they were in the earliest drawings. The evidences for Evolution are absent. The Evolutionists ask us to believe that we see that which we do not see.

Our verdict is more than confirmed when we note the mutations which are there—the club foot and the cleft palate, the mutations of cancer and those of the joints and, above all, those of Thalidomide children. (Incidentally, these examples puncture the excuse that the mutations can never be observed because they are so infinitely slow.) The fact becomes apparent; the departures from the fixed types are everywhere degenerations, never the changes to the higher and more viable forms which are essential to Evolution. The law of change in nature is not Evolution, but its opposite.

The conclusion is inevitable: *the very process or mechanism of Evolution is not in nature; and thus Evolution can never have brought about man and his world.*

This argument will, of course, be dubbed *simpliste*, far too simple to provide a real solution. Is not a typical reaction caused by our acceptance of Scientism—for the facts set forth here are obvious facts—by our hesitancy to

think without the provision of scientific minutiae? Then, is it not time that we should re-assert the right of our general human reason, reminding the scientists that in universal questions they are just philosophers like all the rest of us.

And if they should produce some further 'skull pieces' as evidence for Evolution? Why, then, we must remind them that their specimens cannot be explained by a non-existent process, but must be adjudged in the light of the general laws of nature, which we have verified by general human observation and reason.

### *Back to Catechetics*

The great question is, what should be taught in catechetics on the subject of creation?

Now, it is impossible that Evolution be ignored, if for no other reason than that the children see it featured on every television screen and in every library. Then, how should this subject be presented?

The suggestion is that we should begin with a measure of that much acclaimed "demythologisation"—not of Genesis, but of Evolution itself. We could well point out that Evolution was a pagan myth of ancient Greece—thousands of years before our scientific age—as witness the reference by Plutarch (*Symposiacs*, Book VIII) quoting Anaximander:—

*"Men were first produced in fishes, and when they were able to fend for themselves, were thrown, and so lived upon land".*

Here is the modern theory of Evolution, from amoeba to man, in its whole progression. It's certainly no discovery of modern science.

This ancient myth was taken up by certain scientists in the 19th century, and clothed in modern scientific garments; though, at the same time, eminent scientists, such as Lord Kelvin, assailed it as completely unscientific. And the scientific rejections of those days have now become a torrent, with such as Professor Ed. Blick, the American nuclear scientist, dubbing Evolution, "a scientific fairy tale". It is simply untrue to say that this theory—hypothesis rather—is upheld by "all the scientists".



# Book Reviews

**Against the Tide** by B. A. Santamaria; Oxford University Press; pp. 382; price unstated.

In 1951, when I was Secretary of the Catholic Social Guild living at the Guild's Oxford Headquarters, a splendid Australian priest came to see me. He was Father James Murtagh, Editor of the *Melbourne Advocate* then, like so many others, a Catholic weekly of distinction. He came to stay for 2 days. If I remember rightly after all this time he stayed, in fact, for 2 weeks. I was very glad that he did, for I learnt much from him. Amongst other things, he told me of one, Bob Santamaria who, at the suggestion of the great Archbishop Daniel Mannix of Melbourne, had built up within the Australian trade unions an anti-Communist movement, which had employed intelligence, courage and a shrewd tactical sense to drive the Communists out of the leadership—which meant domination—of the Australian trade-union movement. Father Murtagh's story fascinated me, the more so because it was told with an enthusiasm that was stirred by the then recent victory of Santamaria's men over the Australian Dockworkers Union. How close a shave this represented for Australia itself very few people in this country—or, indeed, in Australia—realised at that time or today. Which is not surprising in view of the fact that so few in the United Kingdom realise even now the extent of Communist penetration at shop-steward level within the British trade union movement. So many in this country—drawn from workers and management alike—simply do not want to know.

Two names recurred in the story that Father Murtagh told me. One was that of Archbishop Mannix. The other was that of Bob Santamaria, later to be described by Malcolm Muggeridge as Australia's greatest Catholic layman, a title I would suggest remains true to this day, for Bob Santamaria is as active now as he was then. I witnessed this myself when I had the privilege of meeting him in Melbourne in September of last year 1983. Which is, in a way, surprising—not that I should meet him, but that he

should be as active as he was not merely in 1951; but for more than ten years before that time.

And why surprising? Because, I would suggest, few men who have tried to do something for God and for the Church have suffered as much at the hands of the representatives of the Church as Bob Santamaria himself: many another, having been through what he went through, would have given up. Santamaria never did. You will find his story in this book. Perhaps the most remarkable of many remarkable things about it is that there is in its pages not a trace of self-pity; not a word of bitterness. Only a great man can write like that. True the great Archbishop of Melbourne remained true and staunch to the end. So did Bishop Bernard Stewart, now retired from his Diocese of Sandhurst; so did one or two others. These never failed Santamaria. They never wavered. You have but to meet them to understand why. But there were others—enclosed within their own petty, narrow horizons, busy cranking their parish pumps—who turned first from, then against this man who was giving of his all to save the country of which he and they were citizens and the Church whose representatives they were. Some of them remain in the forefront of the progressive runners within the Church in Australia today. The picture unfortunately is not confined to Australia. Writing of the American scene, Professor James Hitchcock has had this to say, recently . . . “authority within the Church is now often used to shelter dissent rather than counter it, so that it is sometimes accurate to say not merely that dissent is tolerated but that it is protected under episcopal mantles”.

For Santamaria, the trouble did not come in the wake of the Second Vatican Council. It came in the fifties with Dr. Evatt and the Petrov affair; with Sydney's then Cardinal breaking the unity of the Australian Bishops in support of what he was trying to do. The distinction between Catholic Action and the Action of Catholics was still in the making, not yet understood by Santamaria's opponents. Failure here did much to ground his hopes. A lesser man would have gone under. Bob Santamaria survived. To see how and why it is necessary to read these memoirs of a truly great Catholic.

*Paul Crane, S.J.*

## SHORTS

In his foreword to Father Edwin Gordon's excellent book, *Upon This Rock* (obtainable from the Author for £1.50 at St. Joseph's Presbytery, Tinkley Lane, Nympsfield, Stonehouse, Glos. GL10 3UH), Canon Ripley makes the sound point that "Too many people today are bemused because they fail to distinguish between theology and the teaching of the Church". How right he is. What you have here from the pen of Father Gordon is an exposition of the Church's basic doctrinal teaching clearly set out in simple terms. It should bring help to many who need it, particularly if they remember, as they should, that what the Church teaches is the truth given by Christ to the Apostles and, through the Apostles to the Church. Theological "insights" may indeed help to an understanding of the truth; but they are no substitute for it, particularly when those responsible for such are drawn from the ranks of the "paperback" theologians.

I notice that Father Gordon's book appears to be privately published. The same applies to Father Tom Murray's, *The Calcutta of Mother Teresa*, written with compelling simplicity and telling the story of what might be called the Author's spiritual pilgrimage by way of the teaching Christian Brothers to the priesthood. There is not an ounce of disdain for the Brotherhood in Father Murray's book; only thankfulness for the help given him to make a choice, which he came to after much heart-searching, convinced—quite rightly in my view—that for him the priesthood was the will of God. Father Murray's book is obtainable from himself at the Church of the English Martyrs, Whalley, Lancs. It runs to 266 pages and its price (post-free) is £4.50. It is a hopeful sign of the times that books such as these published by himself and Father Gordon are now seeing the light of day, despite the inclination of so many publishers of religious books to concentrate overmuch on the contemporary progressive and neo-modernist line. They do this, no doubt, in the thought that this is what people want. Here they are wrong. What people want today is the truth, simply put before them in one form or another by men of good will. This

is what they get from Father Murray and Father Gordon; two priests of integrity who love the Faith. They both deserve the thanks of us all.

Next, a varied selection of pamphlet to booklet-size publications, all of which are interesting, some of great value. In this latter category, I would place two which are obtainable from the Holy Cross Bookshop, 4 Brownhill Road, Catford, London SE6 2EJ and the Augustine Publishing Company, Chulmleigh, Devon EX18 7HL, respectively. From the Holy Cross Bookshop at £2.00 post-free comes the famous encyclical, *Pascendi* of Pope St. Pius X on the doctrines and teaching of the Modernists, which the great Pope dissects and roundly condemns in the space of just over 68 pages. From the Augustine Publishing Co. at 85p post-free comes yet another of Michael Davies pamphlet productions, which is amongst his very best. The pamphlet is entitled *The Legal Status of the Tridentine Mass* and takes up 32 pages. I do not honestly see how anyone can refute it. I think this will be the conclusion reached by the many readers whom I hope will go through its contents with the care the pamphlet deserves. Two much slighter publications are also highly recommended. These are *Catholic Lancashire: an Historical Guide* by J. A. Hilton. It contains a general account of Catholicism in Lancashire from the time of St. Patrick to Vatican II! A lot of ground to cover in 28 pages; but done excellently and authoritatively in capsule form and, despite its brevity, immensely moving. Recalling those splendid Lancashire Catholics, men and women, priests and religious, brings courage to fight in these hard times as they fought before us and fought so well for the Faith we must love as they did if we are to come through the trials of the present. The pamphlet is obtainable for £1 from The Treasurer, North-West Catholic History Society, 23 Swinley Lane, Wigan, Lancs. Lastly, in the pamphlet range comes Common Faith Tract No. 2, issued by Christendom Publications, Route 3, Box 87, Front Royal, Virginia 22630, U.S.A. Single copies of this beautifully turned out pamphlet are \$2.55 each. Written by Charles E. Rice, the distinguished Professor of Law at Notre Dame Law School and one of the leading pro-life



minds in the United States today, it will bring help and strength to all those engaged in one way or another in the anti-abortion movement in this country and, for that matter, anywhere. It is warmly recommended.

Finally and what might be called on an altogether different tack, *The Militant Tendency* by Peter Shipley gives the most detailed and authoritative exposure to date of the six Trotskyist organizations in the Labour Party. The book is hard going — at times nagging going — but for those interested in this area of conflict it will prove most helpful. Publishers of the book at £3.50 is the Foreign Affairs Publishing Co., 139 Petersham Road, Richmond, Surrey TW10 7AA.

I would give very high marks to the History of St. Monica, put out by the Augustine Publishing Company (Chumleigh, Devon EX18 7HL) in the shape of a facsimile reprint of the 1866 edition of Mgr. Bougaud's life of this great Saint. St. Monica, mother of St. Augustine, spent seventeen years in persevering prayer and suffering directed towards his conversion. And, in the end, it came. It is this that makes the book so opportune at a time like the present when so many parents suffer so much as a result of the drift away and defection of their children from the Faith. The remedy, I would say, where their children are concerned, is in terms primarily, not of argument, but of prayer and love and example. Their teachers are a different matter. These should be taken to task by parents whose right it is to do this, as I have argued again and again in these pages. And pressure should be brought to bear, with respect but with firmness, on ecclesiastical authority, which is responsible ultimately for the brand of religious teaching that is robbing so many children of their Faith in today's Catholic schools. W. L. Burn's *The Road to St. Mary's* (from the Author at 1, Lawside Road, Dundee, Scotland; pp. 159; £3.30 post-free) tells a different story at a gentle pace that readers of his earlier work, *The Rosary Gardens*, will recognise and love. The novel is set in the Thirties, fifty years ago now, but seeming to not a few of us, perhaps, as if it were only yesterday. The standards of that time are there and they have slipped away in between. The prejudices—mostly religious—are there as well; and they,

too, have slipped; not necessarily for reasons that are good when you come to think about it. Those were still the days in the Scots Lowlands when Catholics and Protestants were at each other's throats. They are much more together now not, I think, through religious conviction, but, largely, through the lack of it. But that is another story. The story here is one that many will love and appreciate; a recall to what was so good in those far-off days and which we could do with so well now that those days are gone.

A good deal more than a move towards the restoration of past standards that were good; a realization firmly held of them as essential guide-lines in any sane and civilized society is found in the proceedings of a Conference that took place on February 1st, 1983 and which is published at £1.25 under the title of *The Christian and Conservative Conference* (obtainable from Conservative Central Office, 32 Smith Square, Westminster, London SW1P 3HH). This booklet deserves to be read with care. Many will do so not only with that, but with appreciation.

*Paul Crane, S.J.*

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### FOR THE DISTRESSED

I listen to you with my heart:  
Forgive me if my stupid tongue  
Says the wrong thing.  
Believe me, I do care.  
Will you not bring  
Your sorrow to Our Lady  
And find there  
Relief?  
She is the Queen of Martyrs  
And she knows  
That bitterness is only frozen grief.

—R. S.